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SOUTHERN BAPTIST RECORD

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EDITORIAL.

NOTES AND COMMENTS

Our prayer is that your efforts may be crowned with much success. Thank the Lord for the prayers of our brethren.

Bro. Leavell has a fine school, and will believe in him. L. S. Foster. We are not surprised at either. He is the man to get up a fine school and to inspire confidence.

What we need most for faithful work is a greater desire for it. That greater desire will lead to more earnest prayer for divine grace and that grace will be sufficient for every emergency, whether it be lack of time or press of business.

Bro. M. T. Martin, in a private note, makes mention of a good time at the Minister's Institute at Tupelo. He is now at Macon with Bro. Spencer in a protracted meeting. May the Lord make bare His holy arm in the salvation of many souls.

The boastful scientist scoffs at religion because it offers to do as much for him, but religion goes on its way rejoicing, saving the lowly and ignorant and leaving the high-minded and worldly-wise stranded on the rocks of their own folly.

Bro. L. S. Foster reports church and school matters as "moving on nicely" at Carrollton, notwithstanding the "hard times." All things are in the Lord's hands. Why then may it not always be so with His people if they trust in Him and do the best they can? Has He not said it?

There is no good in being hypocritical either to the superficial critic or his readers or hearers. No one is silly enough to suspect that he is within a degree of the excellence that his lofty standpoint suggests, besides he is in danger of losing something of the little reputation he may happen to have.

Brother, are you asking the Lord what He will have you to do? Why, man, alive, look around you and whatever you see that needs to be done, what the Lord would have you to do. And then, "Whatsoever thy hand findeth to do, do it with thy might."

"Look upon THE RECORD as one of the best Baptist papers published."—H. C. KEMPER. Well now that is good, coming from one in another State where they have a good paper. Our brother has our hearty thanks and it makes us feel like trying to make our paper still better.

"Resolved, That an executive committee be appointed, without ecclesiastical authority, whose duty it shall be to bring together pastors, less churches and churchless pastors." Our query is, is this really an improvement on the old plan? We are quite sure that favoritism has quite as good a showing here as disinterestedness. It is often times better in such cases for outside parties to have as little as possible instead of as much as possible to do with them.

When Dr. Lyman Abbott said in his lecture recently that "a man may keep all of the Ten Commandments and still not be allowed in decent society in New York," he probably meant, high society. We understand society in that city goes by numbers and that the number runs up as high as 400. It is furthermore intimated that the societies are like the trusts that abound there, only that whereas the trusts water their stock, the societies water their morals, and that the watering increases as the number of the Ten Commandments.

OUR OBSERVATORY

One of our exchanges says of the First Baptist church, Richmond, Va.: "The pastor preached at night on Millais' picture of the Angelus. We wonder for our life what kind of a thing that is. Where is it found? in the Old or New Testament? Guess it must be in one of the Apocryphal books. A correspondent for The Examiner tells of a man in Baltimore who announces that he will preach ten minutes standing on his head. The Dixons should take notice. The same writer tells of another fellow in the same city who preaches with prison stripes on. He claims that the stripes and chains make the services more impressive. Ye saints who wish a drawing preacher, get rid of your pastor and call one of these fellows, and you will have a man who can draw sure and certain. No trouble to bring in the rabble if you have a preacher who will resort to unscrupulous methods for drawing. The Daily Citizen, of Asheville, N. C., has a most complimentary notice of a sermon preached to children by our old friend, Rev. Dr. J. Q. Adams, of that city. He preaches to the children at 11 o'clock the second Sunday in each month. This is a capital idea. The Doctor is also telling the folks what Baptists believe, and large congregations are listening to these sermons. He is one of our ablest preachers, a Baptist through and through, and a brother who despises shams, and so he stands before his people full of Christ, giving them the truth simply stated, with red-hot earnestness. God will bless such preaching, even if it fails to draw those with tending ears. "Somehow our preacher does not draw the outsiders." He does not, eh? Well, it may be your own fault, or that of your church. The best plaster in the world cannot draw if put on a dead man.—Rev. A. W. Lamar accepts the call of the First Baptist church, Galveston, Texas. They certainly have secured the services of a good pastor, a most excellent preacher, and a royal fellow.—"Brother Hackett is one of the best of men."—R. R. W. We have certainly found him all of that and more. "We are all well. Great work here. I am seeking help from above. I need it."—R. R. W. "When I think of the condition of these churches it makes me believe more strongly in what I have always held: College professors have no time to be pastors of churches." So writes a brother from a sister State who lives near a college town which has furnished the country churches with professors as pastors for years. He might have said the same of students. It may help the young men, but it may be hard on the churches.—"This church could pay \$500 to pastor's salary and never feel it. They pay now about \$175 for pastor."—From the same, yes, and they will never do any better as long as they can get a professor to preach for them once a month.—"Had a right good sermon Sunday, but somehow I could not get interested. I have somewhat lost confidence in him, and it is all owing to his long tongue." So writes a fine young Christian woman of her pastor. Let preachers beware.—The latest from the Dixons was to the effect that the elder of them was about to have a difficulty with Ingersoll. Some people are going to be notorious if they cannot be famous.—We note that a good preacher friend is having a squabble on account of his Alliance proclivities. The Alliance, we presume, is all right, but you had better let it take care of itself, brother, while you take care of the house of God and the flock over which the Lord has placed you.—A Baptist preacher and an editor of Tarboro, N. C., had a fight last week because the latter misrepresented the former in his paper, and refused to correct the statement. The editor got the worst of it. We are in no way disposed to fight a preacher—nor any one else.—Rev. E. L. Wesson says of his church: "We not only pay their pastor what they promise, but have each year paid his expenses to the Conventions, and, besides, have given him a purse filled with money each Christmas." Come, Brother Wesson, will you not divide the contents of that purse with your less favored brethren? Some of us have never seen a full purse in all our lives, much less have such a thing given to us. We know you are generous to a fault, so we shall live in expectation.—A most thoughtful and competent Baptist layman said to us recently: "Dr. Womack is such a fine writer he ought to be connected with THE RECORD. He is just suited for such work." He is connected with us, and will continue to enlighten our columns. Many may not know that he was for some time an editor.—"The Record is drawing out some of the finest talent, as is evident

CHRONICLES

L. A. B.

The Baptist Sunday School Union Meeting at the First church last Sunday afternoon was quite an interesting one. There was a large attendance, and all the Schools were fully represented. Dr. Bozeman, president, and Bro. W. S. Lott occupied the secretary's chair. After singing, with Mrs. Hughes acting as organist, assisted by a strong voluntary choir, the moderator read a suitable portion of Scripture and Pastor David made the opening prayer. Interesting reports were presented as follows: South Side by Supt. Walter Williams; Highlands, Secretary Moss; Fifteenth Avenue, Secretary Hankins; Forty-first Avenue, Supt. E. D. Roberts; First church, Secretary E. L. Carter. Some lively remarks were made upon the reports by Secretary Hankins and Pastors David and Lee.

Dr. Bozeman, being moderator, insisted upon Pastor Cook taking precedence in a brief speech, to which he kindly acceded and made some excellent points, pressing the importance of heart preparation and doctrinal teaching in Sunday School work, and the retention of scholars to preaching services. Several matters for discussion were mentioned, but it was thought best to defer them to the next meeting. Superintendent Woods being kept away by sickness in his family, his speech had to be postponed, and our good presiding officer persisted again that his speech "would keep." These exercises were interspersed with appropriate songs, and with benediction by the moderator, adjourned to meet at Highlands next at 4 p. m.

Regular preaching services were held by the Pastors, morning and night, and congregations were unusually fair. Dr. Hackett was at Forest; Elder Cullpepper at his stated appointment. Dr. Gambrell seems to be in Texas. By the way, the Western Baptist has been purchased by Messrs. Smith and Cranfill; its name changed to "Baptist Standard" and is to be moved soon to Waco; announcing its expectation of securing Bro. Gambrell in the syndicate as co-editor. So it seems that changes are always awaiting us, and Texas still draws on Mississippi for Baptist talent. Meanwhile Messrs. Percy and Eric Gambrell has started and are keeping up a sprightly daily evening paper, "The Tribune," in this city.

Through the kindness of Bro. Chas. G. Dillott at the Seminary, the Chronicle has secured a copy of "The Choice," the new Baptist Hymn by Dr. Manly. It meets a want long felt in many of our churches; as it contains most of the old hymns which is dear to us. And then the book will only cost 40 cents, both music and hymns. Our churches are drifting into the use of undenominational hymn-books, and need to return to their first love; while our Sunday Schools are learning none of the old hymns and very little church music. Suppose we call a halt.

In the near future there will be an exodus from Baptist churches unless there is a check put upon innovations. Some other denominations allow what many now call "harmless amusements"—such as dancing, card playing, theater going and moderate drinking, which we think are inconsistent with piety and spirituality. The leaven has already been put into the great Baptist body, and if working mightily among the young people. What ever may be the cause of this, it is not too soon to halt.

If an officer or teacher in the Sunday School practices things at variance with Scripture injunctions, will not the example ruin the effects of the precepts set forth? Boys are told not to frequent saloons, theaters, etc., and not to smoke cigarettes, yet possibly the scholars see their teacher or superintendent practically so doing themselves. Girls see their teachers in the dance, at the card table or at the theater, and the influence for pure Christianity is weakened if not totally destroyed. At least so it seems to the Chronicle.

Mrs. Gladstone's first article in the series of "Hints from a Mother's Life," which she has written for the Ladies Home Journal, will be printed in the April issue of that periodical.

EDITORIAL CORRESPONDENCE

My last was from the land of the palmetto and the pine, where I saw both growing in a country famous for health and longevity. Upon my return the connection at Columbia, S. C., was so close that I did not have time to call upon Rev. Dr. W. C. Lindsey of the First church, and spend the usual pleasant hour with him and his charming family. I never pass that way without seeing him, and I regretted it only the more this time because of the fact that he has recently been very dangerously ill. He had himself given up to die, so I was informed by one of his brethren, but his friends rallied him and he determined to make a desperate effort to recover, and he is now considered out of danger. He is one of the brave men who wore the gray for four years. At one time during those trying days he was left by the roadside to die, and heard the decision of the physician when he declared, "It is useless to trouble with him, he cannot live." But his determination was so great that he would not give up, and he lived to see the end of the desperate struggle, and at its close to enter that war which will last until the Son of Man shall come the second time without sin unto salvation. Converted just after the war, he entered the Seminary with one lung completely solidified, graduated, and in spite of ill health he has gone on preaching Christ and pressing his investigations until competent judges, who knew his attainments, pronounce him one of the most scholarly men in the South. And yet his wide range of learning has not in the least diminished his power as a preacher. To my mind, in all of the best elements of preaching, simplicity, unctious, deep spiritual glow and moving power, he stands next to John A. Broadus. When Lindsay preaches I feel that a man is talking to me who has just come down from the mount, and my heart burns within me as did the hearts of the disciples when the Lord talked with them. When I was leaving Carolina to make my home in Mississippi, he gave me some advice he took occasion to refer to his own experience. "For a time," said he, "I was ambitious to be a scholar, and I worked with all my power in that direction; then, I decided to know all I could of science, and I put in several years hard work along that line. Finally, three years ago, I was at the State fair in this city, and as I looked upon the vast crowds coming and going I said, I am going to give it all up and make the very best preacher of the gospel that I possibly can. At once the empty pews in my church filled up, and my house has overflowed ever since." He was for some time my pastor, and I thought his preaching all that could be demanded; but what must it be since he made this decision? I write this not in fulsome praise of my beloved friend and brother, but with the hope that what I have said of him may be read by some who will be inspired by his example to surmount difficulties, and to place high above all the preaching of the gospel of God's dear Son. O that young preachers could always feel that to preach the gospel as did Spurgeon, did, and as Broadus and Lindsay still preaches it, is the very highest attainment of which mortals are capable of making! A youthful editor of a secular paper announced last week: "Charles Haddon Spurgeon, the learned English divine, died last Sunday night." I rebelled when I read that. It was not just. I said the boy editor does not know what he is talking about. Spurgeon was far above learning as the world knows it. The greatest preacher of the world—I will not deprecate his memory by calling him learned divine—"is dead."

NORTH CAROLINA.

In a few hours I was in the Old North State, and after seeing the outlook I was prepared to agree with the brother who wrote me that times were hard in "Tarheeldom." It was a great pleasure to meet the Rev. Dr. Curtis, who lives at Pineville and preaches to Flint Hill, a large country church. He gives all of his time to this noble church. He is a good fellow and a first rate preacher. His fleet-footed horse, Ned, seemed to know his old master, and carried me in a short while to the home of my father-in-law, R. G. Kendrick, Sr., where I spent most delightfully two nights and a day.

At Charlotte I met several of the brethren, among them Bro. Austin, of the Olivet Baptist church, who has done a grand work in this city within the last year. Bro. Austin struck me as being the man after my own heart. I regret that I did not meet the Rev. Dr. A. G. McManaway, of the First, or Tryon street church. I am sorry, for I have not seen Mc since the D. D. lightning flashed across his pathway

ONLY TWO MONTHS.

Till what? Till the meeting of the Southern Baptist Convention. And that means only two months for Mississippi Baptists to complete their \$12,000 for foreign missions since last May. We are greatly behind. Up to March 1 we had collected only \$3,000. Ten months ago and only \$5,000 collected; or five sixths of the time, and only one-fourth of the money. What have the 80,000 white Baptists of Mississippi been doing? This means less than four cents each from our people for China, Africa, Brazil, Mexico, Italy and Japan; and if divided among these heathen people it would be about a half cent to each! O, how pitifully small, and no excuse of "hard times" can justify this paltry offering.

But we have no time for repining. Let us get about the work to be done. Even yet, if we will but do our duty, we can bring up the whole amount. But every pastor must have a hand in it, and every church must do her best. One encouraging thing is this: The present quarter has usually been given to collections for foreign missions by many of our churches. Let them all carry this out now. What a good time for all other churches to fall in line. It is important that we make the best use of March. Do not wait for April. Begin now, and go through April. Now is the time for our strongest brethren and churches to do their best, and there should be no church or individual without a hand in the work. All at it, and at it till high noon, April 30, when the books close, and we shall be able to sing a song of victory.

Send money to B. W. Griffith, Treasurer, Convention Board, Jackson, Miss. D. D. GRAY, Vice-President for Mississippi.

A WORD FROM BELTON, TEX.

Our meetings here have been good all the time. Conversations have occurred daily. Twelve have united with the church, and as many more likely will.

Baylor Female College, our own P. H. Eager president, is greatly prospering. It is a splendidly equipped institution, steam heating, electric lights, everything modern. The building is a noble pile of stone.

An important newspaper change has just occurred. Pastor M. V. Smith, of Belton, one of the ablest headed men in the State, and Secretary J. B. Cranfill, of the State Mission Board, have just bought the Western Baptist, and will publish it as the Baptist Standard at Waco.

Senator Kyle says: "There is but one institution, I believe, in the United States at the present time that knows now. If the question be smuggling, there is force enough in the United States government to prevent smuggling; if the question be Mormonism, there is force enough in the United States government to suppress that; if the question be larceny or almost anything else, regardless of whether it may be backed up by moral sentiment or not, there is force enough in the United States government to suppress it; and I wish to repeat it—that knows no law, and that is the liquor interest of the United States, overriding State laws and Territorial laws." It was that phase of the liquor question that gave birth to the idea of the total prohibition of the traffic. It refused to submit to any law of limitation but has attempted to bulldoze its way to supremacy over all law and human rights. But there is a rapid, growing sentiment against it and after awhile it will have to step down.

QUERY.

What should a church do with a brother who does not believe that God commands him to keep the Sabbath?

The church should be governed more by the conduct of the brother than by what he does or does not believe. If the brother attends to his religious duties and refrains from desecrating the Sabbath the church should take no action. If he can say truthfully, "All things are lawful for me but all things are not expedient," and refrains from doing anything on the Sabbath that would give offense to his brethren, then the church should hold him guiltless. It would be well for the pastor to make a thorough study of the question and collect such scriptures as will convince a regenerated man seeking after the truth and arrange a conference with him, say some evening after tea, and read the scriptures that he has selected and pray God to bless the meeting. If the brother is really a child of God the scripture will convince him. I, however, he is desecrating the Sabbath either deliberately or by opinion and is either desecrating the Sabbath himself or encouraging others to do so, then the church should deal with him as they should do with every brother "who walketh disorderly."

Yours,
 R. A. VENABLE.

EARNEST WORDS.

I take this opportunity of calling the attention of the brethren over the State to the needs of our Board of Ministerial Education. There is a probability that several young ministers will be compelled to return home before the session closes, unless the churches and individual brethren over the State make an effort to increase the income of the Board from week to week. One brother came to the College at the earnest solicitation of his Association, which promised to sustain him if he would come. He sold out his effects at a sacrifice and came with his wife and one or two children. So far, the Association has done nothing of what they promised. He is now compelled, unless help comes, to quit school and go to work. He is doing well in his studies." Bro. Hackman ought not to be allowed, much less compelled, to leave school. He will not, if the brethren and sisters generally will make one fraction of the sacrifice which he has made and is making. One brother has already gone, others have conferred with the President of the College as to the necessity of leaving.

Brethren, sisters, can't you, won't you send in contributions for these brethren? Don't fail because you are not pledged for anything. Send any how. Send all you can spare. Send immediately. Send to R. V. S. M. Ellis, Clinton, Miss., as Secretary and Treasurer of the Board. I believe you will. I wait. I believe I shall not be disappointed.

Yours,
 R. A. VENABLE.

"Uiah, A Peep Into a Mountain Walled Treasury of the Gods," is for sale by News Dealers at twenty five cents per copy, or will be mailed upon receipt of that sum by J. H. BENNETT, General Passenger Agent, Bro. Grande Western Railway, Salt Lake City.

CHARACTER.

It's not the spasmodic act.
The great performance of a day.
The lucky strike of a moment.
The never so bravely made, by which
We impress ourselves on others.
It's the undying outburst of the soul.
So slight and unthoughtful with design.
That we heed it not.
The lens is set to nature, not to art.
Passing all outward show by spiritual
fulfillment.
We're taken back to nature and fountain.
The real inner self of one.
Either good or bad, as fact may be.
So is the photograph.
Our accidental greatness.
Or our accidental failure.
Our depreciable goodness
Or our depreciable badness.
These are the things that are
It's the real self that is making.

CHURCH FAIRS, ETC.

Read the following from THE RECORD, November 10, for the purpose of noting a few points.
"We are not much in favor of raising money for any religious purpose by means of church fairs, bazaars, suppers, etc. It is a pity that many are sometimes written against it, but we are of the opinion that there is much harm in it. It is a pity that many are sometimes written against it, but we are of the opinion that there is much harm in it. It is a pity that many are sometimes written against it, but we are of the opinion that there is much harm in it."

There is a great deal of money to be raised in this way, and it is a pity that many are sometimes written against it, but we are of the opinion that there is much harm in it. It is a pity that many are sometimes written against it, but we are of the opinion that there is much harm in it. It is a pity that many are sometimes written against it, but we are of the opinion that there is much harm in it."

I believe the Christian women who do these things intend for the best—they are among our most consecrated Christian workers, and I honor them as such; but I believe they make a mistake, and it results in harm.

I will say in conclusion that the editor of THE RECORD, whatever may be his views, has made an apology for "festivals, suppers, and such like," and thereby encouraged their continuance. And many pastors who profess to disapprove of these things, actually apologize for them and encourage them.

The lottery, progressive church, etc., are wrong, but I fail to see that they exceed some of the schemes adopted at church entertainments.

Refrain, my brothers, from annotated replies were gotten off, we suppose as the boys at play say, "to get a running start." If by so doing he was the better prepared to "launch out into the deep," whence he went, and if he derived any comfort from it, we wish him well. Only this, we did not say, "You say, He impresses it on their minds. That is a good answer. Then how do you know that it is in the one way justified or excused people in doing it another way. It may be a fact that some people, like the Dutchman, have such peculiar environments—religious, social, political, private, official, or otherwise, in these shaming days, that they must 'make do' with what they have, even at the sacrifice of principle; but we were not thinking of that, and hardly think it necessary or expedient for either an individual Christian or a church. But what we aimed to draw out by our little paragraph, i.e., some people's experience as to how they managed and succeeded in raising money in the gospel way that they write about, our brother completely dodges, and we submit that he is too far in the direction of the equalizer to attempt to answer one question by asking another. If he has had any success in raising money according to the "New Testament methods," let him tell it and not leave us to infer that he has exhausted his talent in studying out the theory which he so ably presents in his article.

As to the charge that we have "made an apology for festivals, suppers, and such like," by what we wrote, we can only say that we did not write for that purpose, but rather and only to bring out a little practical writing on the other side, so as to show the festival and supper people a more excellent way to do it, and that it is sometimes a far better way to correct an irregularity in a church or churches than mere theorizing, even from a scriptural standpoint. An old and true adage says: "Words are nails, but examples are hammers to clinch them." And the Bible has a word or two to say about "showing your deeds," as well as expressing your homilies. The proposition is still open. Let somebody tell us how they do it, and the more the better.—EWS.

CHRISTIAN DEVELOPMENT OF OUR YOUNG PEOPLE.

Well, the fact is, where there is no development there is not much Christian. The kind of development we want is Christian development, and the objects we wish to develop are our young Christians. I am very glad indeed that the committee saw fit to make the subject read: Our Young People. How many horses did you ever know that were trained to the wagon after they were ten years old that made true and safe harness horses? How many boys have you known who were course-mannered, ill-tempered, overbearing fellows at sixteen that developed into genial, high-toned gentlemen? And a man who professed religion twenty years ago and has

done nothing for Christ all these years is not likely to do much should he live twenty years more. Then it is from the young Christians that we expect the greatest advancement and to whom we look as being most susceptible of being educated up to a knowledge of their duty and becoming efficient soldiers in the army of the Lord Jesus Christ.

Then let us take a practical, common-sense view of this subject. I shall not lead you very deep into rhetoric or write you much poetry, but there is one thing I shall endeavor to do and that is, to give you a glimpse of your duty and tell you that God will not be pleased with you if you fail to perform what you know to be required of you.

The first thing I wish to do is to disabuse your minds of the idea that some Christians may live their lives out here and never find anything to do. If there is one thing that is well established it is the fact that there is no room for drones in the Christian bee-hive.

Two nations have declared war and are marshaling their armies for a mighty conflict. One commander marches forth at the head of fifty thousand men. Could you lay your hand on a single one of those men and say the general don't care if this man fights or not? Of course not. It is precisely the same thing with each one of the thousands of soldiers in the army of the living God today. You can not lay your hand on the most insignificant soldier and say: Here is one for whom Christ has no work. A great many Christians say they don't think it is their duty to do certain parts of church work. For instance, to lead a prayer-meeting, to teach in a Sunday School, to help see after the pastor's salary and many other things.

If you will notice these same Christians you will find they never settle on anything as being their work. There is one proposition I wish to make to every Christian in this house: If I will help you discover your duty, you who are so anxious to know what it is that you are sitting still waiting for the Lord to tell you in so many words, I say if I will help you discover it, will you promise to begin work at once? I shall take advantage of the situation and discover that duty for you, hoping you will have the Christian courage to do at least something.

If you see work that should be done and it is plain that you can do that work, no matter in what line it may be, it becomes your indispensable duty to do it.

A Christian's duty extends to the full limit of his ability to perform, and anything that you can do for the cause of the Master it is your duty to do.

How does God give His people to understand what He would have them do? You say, He impresses it on their minds. That is a good answer. Then how do you know that it is in the one way justified or excused people in doing it another way. It may be a fact that some people, like the Dutchman, have such peculiar environments—religious, social, political, private, official, or otherwise, in these shaming days, that they must 'make do' with what they have, even at the sacrifice of principle; but we were not thinking of that, and hardly think it necessary or expedient for either an individual Christian or a church. But what we aimed to draw out by our little paragraph, i.e., some people's experience as to how they managed and succeeded in raising money in the gospel way that they write about, our brother completely dodges, and we submit that he is too far in the direction of the equalizer to attempt to answer one question by asking another. If he has had any success in raising money according to the "New Testament methods," let him tell it and not leave us to infer that he has exhausted his talent in studying out the theory which he so ably presents in his article.

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don't believe it. It is only an excuse. But if he is to lay aside his timidity and do his duty or God will not bless him. It is good to read a chapter of God's word in the presence of the family each day for what we read goes largely to make food for thought. Then as we meditate on that word our thoughts will be good and not evil. Having finished the reading it would be so easy to bow a few moments in prayer and thank God for his blessings. I want to repeat that it is every man's duty to hold family prayer.

As regards a Christian's duty generally, I will give you a safe standard: If I stand by a power man down when it is in my power to rescue him and fail to do so simply through indifference, I am guilty before God of murder.

By the same rule, if there is work to do for Jesus, no matter if it is praying, preaching, paying money or anything else and I can do that work and refuse or fail to perform it, I am guilty of neglect of duty.

A school teacher once said the only rule he had for the children was to do right. If we love God and keep his commandments we shall be progressive, thoroughly developed Christians.

Let me say in conclusion, if this effort shall influence anyone here the writer will be richly paid. I hope each one of the thousands of soldiers in the army of the living God today. You can not lay your hand on the most insignificant soldier and say: Here is one for whom Christ has no work. A great many Christians say they don't think it is their duty to do certain parts of church work. For instance, to lead a prayer-meeting, to teach in a Sunday School, to help see after the pastor's salary and many other things.

If you will notice these same Christians you will find they never settle on anything as being their work. There is one proposition I wish to make to every Christian in this house: If I will help you discover your duty, you who are so anxious to know what it is that you are sitting still waiting for the Lord to tell you in so many words, I say if I will help you discover it, will you promise to begin work at once? I shall take advantage of the situation and discover that duty for you, hoping you will have the Christian courage to do at least something.

If you see work that should be done and it is plain that you can do that work, no matter in what line it may be, it becomes your indispensable duty to do it.

A Christian's duty extends to the full limit of his ability to perform, and anything that you can do for the cause of the Master it is your duty to do.

How does God give His people to understand what He would have them do? You say, He impresses it on their minds. That is a good answer. Then how do you know that it is in the one way justified or excused people in doing it another way. It may be a fact that some people, like the Dutchman, have such peculiar environments—religious, social, political, private, official, or otherwise, in these shaming days, that they must 'make do' with what they have, even at the sacrifice of principle; but we were not thinking of that, and hardly think it necessary or expedient for either an individual Christian or a church. But what we aimed to draw out by our little paragraph, i.e., some people's experience as to how they managed and succeeded in raising money in the gospel way that they write about, our brother completely dodges, and we submit that he is too far in the direction of the equalizer to attempt to answer one question by asking another. If he has had any success in raising money according to the "New Testament methods," let him tell it and not leave us to infer that he has exhausted his talent in studying out the theory which he so ably presents in his article.

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length, there being many members new and old who wish to put themselves on record in favor of economy.

SILVER.
Mr. Bland and the silver men intend to pass a free coinage bill, though many would like to postpone action because of the alleged futility of passing a bill sure to be vetoed and because of the danger of party division. But the ardent silver men and this includes quite a number of Republicans will insist upon the passage of a bill. Will the Senate do it? Will it vote for free coinage as it did last year? The late rumor that Secretary Foster held a conference with prominent silver Senators to secure their support of a post-ponement is discredited, but it is quite probable that the Senate instead of voting directly for free coinage will take some action looking to an international agreement, and the Secretary will labor for that end while abroad.

PRESIDENTIAL NOMINATIONS.
The situation as to presidential nominations remains unsettled. Harrison's nomination seems probable though not certain. Whether the republican candidate named together command enough votes to carry the convention to prevent his nomination on the first ballot and whether they can subsequently unite on another man are the questions, and no man can say yes to them very confidently. Robert Lincoln is probably the only man who can be used to push Harrison aside.

THE SITUATION.
In New York may send the democratic nomination out of that State. It is thought here that no New York man except Hill can be nominated and that his nomination will not be wise and the choice of Gorman, Palmer, Boies or some other western democrat is deemed probable.

MUSHROOMS.
A pen and ink farmer is just now advising the winter cultivation of mushrooms in house cellars. Many are to be prepared in the heap by repeated shoveling to partially ferment it and then put in beds in cellars where a temperature of about sixty degrees Fahrenheit can be maintained and there suitably planted with spores. Wives and daughters are to gather the crop during the season when the hens will not lay. A sweet scheme! Here in Washington how ever we are no farmers, our cellars are too warm and the neighboring hen lay all winter. But we are not to be altogether deprived of a mushroom orgy. Just outside the city between Howard University and Soldiers Home is an immense dry-pool house bounded by acres of walled up slopes. Into this opens a large bricked up tunnel running out a way under the hills to the Potomac. This hole on the landscape is a useless burrow of masonry were the work of shoddy contractors, blind inspectors, club house engineers and a maternal congress. The District contributed neither to the plan nor to its failure. It gave only its credit for half the cost and that by act of congress. It has been suggested that part of the money put into this grave of useless millions may be re-couped by converting the tunnel into mushroom conservatory similar to the mushroom caves of France. The scheme would seem more feasible if the rotten reputations of the scamps who burrowed the hole could be utilized to nourish the fungi!

VEGETABLES.
Grown in the sun light and implying less corruption are to be preferred. But such, dropping the metaphor, are sometimes hard to get in this market. Last year we ate potatoes from Scotland, cabbages from Holland, onions from the south of Europe to say nothing of vegetables from Bermuda. Even in ordinary years the capital would fare badly if it depended on the farms and gardens of the immediate vicinity. Much of the soil is a stiff clay that needs only to be spaded and dried to make a tough brick. There is also a want of the knowledge, enterprise and skill specially required under such circumstances for the production of good crops. If we were dependent upon the dirty, knobby, soggy, sun-greened and bitter potato, the poorly filled, worm eaten, squaw corn, the knitting-needle carrots, the wooden turnips, the tasteless egg plant, the pale and puny pumpkins and squashes, the fibrous asparagus, the insipid, solid and rusty melons, the bloated, maggoty and misshapen fruit exhibited in little batches by poverty-stricken local producers this city would go hungry. But thanks to the Potomac it has easy communication with a more fertile and enterprising section, and were it not for the necessity of supporting "middlemen" the farmers and gardeners down the river ought to live "in clover" and "sit on velvet." Turnips and beets which can be raised at from ten to twenty cents a bushel retail at seventy-five cents to two dollars per bushel, corn is sold at from twelve to twenty cents per dozen ears, milk at from eight to twelve cents per quart and meats from ten to twenty-five cents per pound. Not many however can pocket both the profits of the producer and the retailer yet there are possibilities for wide awake farmers near this and other cities that ought to be improved. If the middle man cannot be altogether dispensed with, he ought to be prevented from taking the lion's share. There is something wrong when the

men who plow, plant and cultivate, who fight weeds, worms and winds, who labor, watch the clouds, wait patiently for the harvest, and at last ship their crops and receive long delayed returns, yet get less than the carriers and peddlers who receive the shipment and turn it into money at once. It ought not to cost more to market than to produce.

CAPITAL.
WHO IS RESPONSIBLE FOR ERROR?
The churches of Christ being the "Pillar and ground of the truth," 1st Tim. 3:15, to what extent are the churches responsible for the existing errors taught in the world? See 2nd Tim. 3:16, "Reproof, correction and instruction."

J. W. COLLINS.
The above appeared in the RECORD of Jan. 14, but I did not see it, nor the invitation to answer it, until recently, for the reason that my eyes were inflamed at that time and I read very little of anything.

There is no doubt that the world is full of the most ruinous heresies and errors, and there is just a little doubt that some one or somebody is responsible for it, and who is it? Is it the Bible? Can the fountain, from which issues the pure word of life, at the same time send forth with it a poisonous stream? Impossible! "For what communion hath light with darkness? and what concord hath Christ with Belial?" 2d Cor. 6:14-15. "The law of the Lord is perfect, converting the soul." Psal. 19:7. It will not do to say the Bible teaches error, for if it is given by inspiration, and Paul says it is, there can be no error nor imperfection in it. "All scripture is given by inspiration of God," 2d Tim. 3:16. To charge God with teaching errors in His word is to make an assault upon the infallibility of God, and endeavor to pull Him down to the level of fallible beings. If God is a perfect God, and if He dictated and inspired the Bible, then it follows as a matter of course that the Bible must be a perfect book, and can neither contain nor teach error. But if, on the contrary, God is imperfect, the Bible must be imperfect, and that destroys the character of God and the truth of Christianity at one fell stroke; and then on what shall we base our hope of eternal life? We must believe that God's Bible is perfect, or we must give up Christianity altogether, for we cannot afford to hang our hopes on an imperfect God, nor an imperfect Bible.

Infidelity claims that God and the Bible are both imperfect, and offers in proof of the claim, that there are several hundred denominations, all differing one from another, and all pretending to get their faith from the Bible; but a little investigation will convince the most prejudiced that such differences arise from the most wicked determinations of men to found an order and have a following, and not from any imperfection of the Bible. They have some personal ambition to gratify, some personal pre-eminence to attain to, and they make disciples, multiply confessions of faith, bring out prayer-books, institute the most tyrannical forms of church government, and push the Bible out of sight. Light from the eternal hills, guided by the finger of the Almighty, flashes along every line of God's pure Bible, testifying to its divine origin, and rebuking those who attempt to make it speak another language and teach another gospel. It is then clear that the Bible is not responsible for the errors in the world.

What, then, is the cause, and who is responsible for them? Is it the church? "On this rock (Christ) I will build my church," Matt. 16:18. Christ, then, is the foundation on which the church is built, and that is the sense in which Paul refers to it "the pillar and ground of the truth," 1 Tim. 3:15.

To the churches of the living God are committed the preaching of the gospel and the keeping of the ordinances as Christ delivered them. "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit," Matt. 28:19. It does look like a church so founded

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